التفسير المحرر

للقرآن الكريم

سورة الأنفال

إعداد

القسم العلمي بمؤسسة الدرر السنية

[illegible]

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المجلد السابع

[illegible]

ⓒ مؤسسة الدرر السنية للنشر، ١٤٣٦هـ
فهرسة مكتبة الملك فهد الوطنية أثناء النشر
مؤسسة الدرر السنية - القسم العلمي
التفسير المحرر - سورة الأنفال - ضبط النص: مؤسسة الدرر السنية -
القسم العلمي - الظهران، ١٤٣٦هـ
[illegible] ص؛ [illegible] سم × [illegible] سم
ردمك: [illegible]
١- القرآن - سور الأنفال - تفسير أ- العنوان
ديوي [illegible] [illegible]

رقم الإيداع: [illegible]
ردمك: [illegible]

حقوق الطبع محفوظة

الطبعة الأولى
١٤٣٦هـ - [illegible]م

الدرر السنية
[illegible]

بسم الله الرحمن الرحيم

تَفْسِيرُ

سُورَةِ الأَنْفَالِ

سُورةُ الأنفالِ

أسماءُ السُّورةِ:

سُمِّيت هذه السُّورةُ بسُورةِ الأنفالِ(١).

عن سعيدِ بنِ جُبيرٍ، قال: ((قلتُ لابنِ عبَّاسٍ: سورةُ الأنفالِ؟ قال: نزلت في بدرٍ))(٢).

بيانُ المكِّيِّ والمدنيِّ:

سورةُ الأنفالِ مدنيَّةٌ(٣)، بدريَّةٌ(٤)، وحُكي الإجماعُ على ذلك(٥).

مقاصِدُ السُّورةِ:

مِن أهمِّ مقاصِدِ سورةِ الأنفالِ:

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(١) سُمِّيت بذلك [illegible] الأنفال [illegible]
وهي الغنائم. يُنظر: [illegible] ((تفسير القاسمي))
(٥/ ٢٥٠)، ((تفسير ابن عاشور)) (٩/ ٢٤٥).

(٢) أخرجه البخاري (٤٦٤٥)، ومسلم (٣٠٣١).

(٣) يُنظر: [illegible] ((تفسير البيضاوي)) (٣/ ٤٩).

وقيل: سورة الأنفال مدنية إلا سبع آيات من قوله: ﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا﴾ إلى آخر سبع آيات، فإنها نزلت بمكة. وقيل: هي مدنية إلا قوله: ﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا﴾. وقيل: غير قوله تعالى: ﴿يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾ فإنها نزلت بالبيداء في غزوة بدر قبل القتال.

يُنظر: ((تفسير الطبري)) (١١/ ٢١٣)، [illegible]

(٤) يُنظر: ((تفسير القرطبي)) (٧/ ٣٦٠).

(٥) ممن حكى الإجماع على ذلك: ابن الجوزي، والفيروزابادي، والبقاعي. يُنظر: ((تفسير ابن الجوزي)) (٢/ ١٨٢)، ((بصائر ذوي التمييز)) للفيروزابادي (١/ ٢٢٢)، ((مصاعد النظر)) للبقاعي (٢/ ١٤٦).

بيانُ أسبابِ النصر، وبعض أحكام الجهاد[1].

موضوعات السورة:

من أبرز موضوعات سورة الأنفال:

١- بيانُ أحكامِ الأنفالِ - وهي الغنائم - وقسمتها ومصارفها، والأمرُ بتقوى الله في ذلك وغيره، والأمرُ بطاعة الله ورسوله في أمر الغنائم وغيرها، وأمرُ المسلمين بإصلاح ذات بينهم، وأنَّ ذلك من مقوّمات معنى الإيمان الحقيقي.

٢- وصفُ المؤمنين الصادقين، وبشارتهم بالدرجات الرفيعة والمنازل العالية.

٣- ذكرُ الخروجِ إلى غزوة بدر، وكراهية فريق من المؤمنين لذلك، وما لقيه المؤمنون في هذه الغزوة من نصر وتأييد من الله، ولُطفه بهم وامتنانه عليهم، والأمر بالاستعداد لملاقاة الأعداء، والأمر باجتماع الكلمة، والنهي عن التنازع، والأمر بأن يكون قصدُ النصرة لله لا لكسب الغنيمة، ووصف الشيطان الذي أغرى المسلمين إلى بدر، وتخلّي الشيطان، وصفات ما جرى في القتال.

٤- توجيهُ عدة خطابات للمؤمنين، وإرشادهم في كلِّ واحدٍ منها إلى ما فيه خيرهم وفلاحهم.

٥- تذكيرُ النبيِّ صلى الله عليه وسلم بنعمة الله عليه، إذ أنجاه من مكر المشركين به بمكة.

٦- ذكرُ ما عليه المشركون من جهلٍ وعنادٍ.

٧- بيانُ أنَّ النبيَّ صلى الله عليه وسلم بمكة كان أمانًا لأهلها، فلمَّا خرج منهم حقَّ عليهم عذابُ الله بما اقترفوا من الصدِّ عن المسجد الحرام.

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[1] ينظر: [illegible]

٨- دعوة المشركين للانتهاء عن قتال الإسلام وتهديدهم بالقتال، والتحذير من التنازع.

٩- تفصيل في الغنائم وبيان ما أُجمل في أول السورة.

١٠- ذكر أحكام العهد بين المسلمين والكفار، وما يترتب على نقضهم العهد، وعلى جنوحهم للسلم.

١١- بيان أحكام الأسرى، وأحكام المسلمين الذين تخلفوا في مكة بعد الهجرة، وولايتهم، وما يترتب على تلك الولاية.

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الآيات (١-٤)

﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ① إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ② الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ③ أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ④﴾.

غريب الكلمات:

﴿الْأَنْفَالِ﴾: أي: الغنائم، واحِدُها نَفَلٌ، والنَّفَلُ: الزِّيادةُ، والأنفالُ مِمَّا زاده اللهُ هذه الأمَّةَ في الحلالِ؛ لأنَّه كان مُحَرَّمًا على مَن كان قَبلَهم، وأصلُ (نفل): يدلُّ على عَطاءٍ(١).

﴿ذَاتَ بَيْنِكُمْ﴾: أي: الحالَ التي بينكم، أو الأحوالَ التي تجمعُكم من القرابةِ والوُصلةِ والمودَّةِ، وأصلُ (بين): موضوعٌ للخَلالةِ بين الشَّيئينِ ووسطِهما(٢).

﴿وَجِلَتْ﴾: أي: خافَت وفَزِعت، والوَجَلُ: استشعارُ الخَوفِ(٣).

المعنى الإجمالي:

يقولُ تعالى لنبيِّه صلَّى اللهُ عليه وسلَّم: يسألُك- يا محمَّدُ- أصحابُك عن حُكمِ الغنائِمِ- وخاصَّةً غنائمِ بَدرٍ- لِمَن هي، وكيف تُقسَمُ؟ فقل لهم: أمرُ

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(١) يُنظر: ((غريب القرآن)) لابن قتيبة (ص: ١٧٧)، ((غريب القرآن)) للسجستاني (ص: ٦١)، ((مقاييس اللغة)) لابن فارس (٥/٤٥٥)، ((المفردات)) للراغب (ص: ٨٢٠)، ((تحفة الأريب)) لأبي حيان (ص: ٣٢٠)، ((التبيان)) لابن الهائم (ص: ٢١٦).

(٢) يُنظر: ((المفردات)) للراغب (ص: ١٥٧-١٥٨)، ((تذكرة الأريب)) لابن الجوزي (ص: ١٢٥)، ((التبيان)) لابن الهائم (ص: ٢١٦)، ((الكليات)) للكفوي (ص: ٢٤٤).

(٣) يُنظر: ((تفسير ابن جرير)) (١١/٢٨)، ((المفردات)) للراغب (ص: ٨٥٤)، ((تفسير القرطبي)) (٧/٣٦٥)، ((التبيان)) لابن الهائم (ص: ٢١٦).

الغنائم إلى الله تعالى الذي يملكها، وإلى رسول الله محمد صلى الله عليه وسلم الذي يقسمها، فاتقوا الله وأصلحوا الحال بينكم، وأطيعوا الله ورسوله، واتركوا النزاع إن كنتم حقًا مؤمنين.

إنما المؤمنون حقًا من إذا ذُكر الله فزعت قلوبهم وخافوا منه، وإذا قُرئت عليهم آيات من كتابه، ازداد تصديقهم ويقينهم، وعلى ربهم يتوكلون في أمورهم، الذين يُقيمون الصلاة على أكمل وجه، ومما رزقهم الله يُنفقون، أولئك هم المؤمنون حقًا، لهم منازل ومراتب عالية عند ربهم، ومغفرة، ورزق كريم في الجنة.

تفسير الآيات:

﴿يَسْأَلُونَكَ عَنِ الْأَنفَالِ ۖ قُلِ الْأَنفَالُ لِلَّهِ وَالرَّسُولِ ۖ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنتُم مُّؤْمِنِينَ ①﴾

سبب النزول:

٦- عن ابن عباس رضي الله عنهما قال: ((قال رسول الله صلى الله عليه وسلم يوم بدر: من قتل قتيلًا فله كذا وكذا، ومن أسر أسيرًا فله كذا وكذا. قال: فتقدم الفتيان، ولزم المشيخة الرايات فلم يبرحوها، فلما فتح الله عليهم قالت المشيخة: كنا ردءًا[1] لكم، لو انهزمتم لفئتم[2] إلينا، فلا تذهبوا بالمغنم ونبقى، فأبى الفتيان، وقالوا: جعله رسول الله صلى الله عليه وسلم لنا، فأنزل الله تعالى: ﴿يَسْأَلُونَكَ عَنِ الْأَنفَالِ قُلِ الْأَنفَالُ لِلَّهِ وَالرَّسُولِ﴾ إلى قوله: ﴿كَمَا أَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ﴾ يقول: فكان ذلك خيرًا لهم، فكذلك

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[1] ردءًا: أي: عونًا. يُنظر: ((النهاية)) لابن الأثير (٢/ ٢١٣)، ((المعجم الوسيط)) لمجمع اللغة العربية (١/ ٣٤٠).

[2] فئتم إلي: رجعتم. وأصل الفيء: الرجوع. يُنظر: ((النهاية)) لابن الأثير (٣/ ٤٠٢)، ((غريب الحديث)) لابن قتيبة (١/ ٢٦٨).

[illegible]؛ فإني [illegible] هذا منكم»(١).

٢- عن سعد بن أبي وقاص قال: «نزلت فيَّ أربع آيات: أصبت سيفًا، فأتى به النبيَّ صلى الله عليه وسلم فقال: يا رسول الله، نفِّلنيه(٢). فقال: ضعه. ثم قام فقال له النبيُّ صلى الله عليه وسلم: ضعه من حيث أخذته. ثم قام فقال: نفِّلنيه يا رسول الله. فقال: ضعه. فقام، فقال: يا رسول الله، نفِّلنيه، أأُجعل كمن لا غَناء له؟ فقال له النبيُّ صلى الله عليه وسلم: ضعه من حيث أخذته. قال: فنزلت هذه الآية: ﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ﴾ [الأنفال: ١]»(٣).

الناسخ والمنسوخ

هذه الآية منسوخة بقوله: ﴿وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ...﴾ الآية(٤) [الأنفال: ٤١].

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(١) أخرجه أبو داود (٢٧٣٧) والنسائي في «السنن الكبرى» (١١١٣٣)، وابن حبان في «صحيحه» (٥٠٩٣).

صححه ابن عبد البر في «التمهيد» (٢١/ ٦٠-٦١)، والألباني في «صحيح أبي داود» (٢٧٣٧)، وصحح إسناده [illegible] في «[illegible]» (١/ ٢٩٩).

(٢) نفِّلنيه: أي أعطنيه، والنفل في اللغة: الزيادة. يُنظر: «غريب الحديث» لابن قتيبة (١/ ٢٩٩)، «المفردات» للراغب (ص: ٨٢٠).

(٣) رواه مسلم (١٧٤٨).

(٤) ممن نص على هذا النسخ: [illegible]. يُنظر: «الأموال» (ص: ٣٨٣)، «التفسير الوسيط» للواحدي (٢/ ٤٤١)، «[illegible]» للشنقيطي (٦/ ٤٩-٥٠)، «الناسخ والمنسوخ» للنحاس (ص: ٤٥٢)، «تفسير القرطبي» (٨/ ٢).

قال السمعاني: لأن قوله: ﴿قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ﴾ يقتضي أن تكون الغنائم كلها للرسول، فنسخها الله بآية الخمس. يُنظر: «تفسير الرازي» (١٥/ ٤٤٩).

وممن قال بهذا القول من السلف: ابن عباس، ومجاهد، وعكرمة، والضحاك، والشعبي، والسدي. يُنظر: «تفسير ابن جرير» (١١/ ٢١-٢٢)، «الناسخ والمنسوخ» للنحاس (ص: ٤٥٢)، «تفسير ابن كثير» (٤/ ٥).

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﴿قل الأنفال لله والرسول﴾

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﴿وعلى ربهم يتوكلون﴾

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﴿الذين يقيمون الصلاة ومما رزقناهم ينفقون ③﴾

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﴿وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

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﴿أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَّهُمْ دَرَجَاتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ④﴾

﴿أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا﴾

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﴿لَّهُمْ دَرَجَاتٌ عِندَ رَبِّهِمْ﴾

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[illegible] رسول الله صلى الله عليه وسلم [illegible]

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الآيات ٩ - ١١

﴿إذ تستغيثون ربكم فاستجاب لكم أني ممدكم بألف من الملائكة مردفين ⑨ وما جعله الله إلا بشرى ولتطمئن به قلوبكم وما النصر إلا من عند الله إن الله عزيز حكيم ⑩ إذ يغشيكم النعاس أمنة منه وينزل عليكم من السماء ماء ليطهركم به ويذهب عنكم رجز الشيطان وليربط على قلوبكم ويثبت به الأقدام ⑪﴾

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﴿تستغيثون﴾ أي [illegible]

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﴿[illegible]﴾ أي [illegible]

﴿[illegible]﴾ أي [illegible]

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المعنى الإجمالي

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﴿ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ⑩ ﴾

﴿ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ ﴾

أي: [illegible]

﴿ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ﴾

أي: [illegible]

﴿ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ ﴾

أي: [illegible]

﴿ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾

أي: [illegible]

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٧- قوله تعالى: [illegible]

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قوله تعالى: [illegible]

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غريب الكلمات:

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مشكل الإعراب

قوله تعالى: ﴿[illegible]﴾

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قوله ﴿[illegible]﴾ [illegible]
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قوله ﴿[illegible]﴾ [illegible]
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غريب الكلمات

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المعنى الإجمالي

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تفسير الآية [illegible]

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مناسبة الآية لما قبلها

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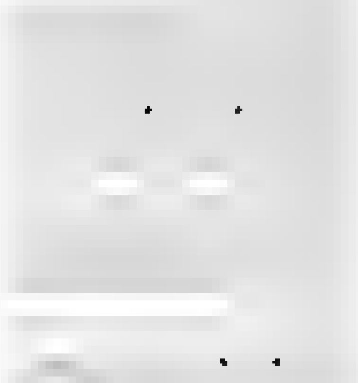

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٣- قوله تعالى ﴿[illegible]﴾ [illegible]

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الآيات (٦١-٦٤)

﴿ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (٦١) ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (٦٢) أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (٦٣) لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ (٦٤)﴾

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٣ قوله تعالى: ﴿إن تستفتحوا فقد جاءكم الفتح وإن تنتهوا فهو خير لكم وإن تعودوا نعد ولن تغني عنكم فئتكم شيئا ولو كثرت وأن الله مع المؤمنين﴾

قوله: ﴿إن تستفتحوا فقد جاءكم الفتح﴾ [illegible]

[illegible]

قوله: ﴿وإن تعودوا نعد ولن تغني عنكم فئتكم شيئا ولو كثرت﴾ [illegible]

[illegible] ﴿وأن الله مع المؤمنين﴾ [illegible]

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قوله: [illegible]

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﴿والشمس تجري لمستقر لها﴾

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﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ (٢٧)﴾

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﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ﴾

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الآيتان (٣٦-٣٧)

﴿إِنَّ الَّذِينَ كَفَرُوا يُنفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَن سَبِيلِ اللَّهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾﴾

غريب الكلمات

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﴿لِيَمِيزَ﴾ أي: [illegible]

﴿فَيَرْكُمَهُ﴾ [illegible]

المعنى الإجمالي

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الفوائد العلمية واللطائف

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[illegible] الأشهر الحرم [illegible]
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[illegible] رسول الله صلى
الله عليه وسلم [illegible]
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الآيات (٤٢-٤٤)

﴿ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ
الْعَالَمِينَ (٤٢) يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ
الرَّاكِعِينَ (٤٣) ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ
إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ (٤٤) ﴾

غريب الألفاظ

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■ المعنى الإجمالي

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تفسير الآيات

﴿يا أيها الذين آمنوا إذا لقيتم فئة فاثبتوا واذكروا الله كثيرا لعلكم تفلحون ﴿٤٥﴾﴾

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﴿يا أيها الذين آمنوا إذا لقيتم فئة فاثبتوا﴾

أي: يا أيها المؤمنون إذا لقيتم [illegible]

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عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: «[illegible]» [illegible] (١)

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وعن [illegible] الأشعري [illegible] الله عنه [illegible] النبي صلى الله عليه وسلم [illegible]

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وقوله ﴿[illegible]﴾ [illegible]

قوله ﴿[illegible]﴾

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تفسير الآيتين

﴿وإذ زين لهم الشيطان أعمالهم وقال لا غالب لكم اليوم من الناس وإني جار لكم فلما تراءت الفئتان نكص على عقبيه وقال إني بريء منكم إني أرى ما لا ترون إني أخاف الله والله شديد العقاب ﴿٤٨﴾﴾

مناسبة الآية لما قبلها

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﴿وإذ زين لهم الشيطان أعمالهم﴾

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كما قال تعالى: ﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ﴾ [الأنعام: 93].

وقال سبحانه: ﴿فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ﴾ [محمد: 27].

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المقاصد التربوية

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عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: [illegible]

[illegible] قال رسول الله صلى الله عليه وسلم: [illegible]

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بلاغة الآيات ٣٢١

تم الصف والإخراج بـ
مؤسسة الدرر السنية
[illegible]@dorar.net
هاتف ٠٦٣٨٩٨٠١٦٣٣ ،
فاكس ٨٩٨٩٨٣٩٩ ،
جوال ٠٥٠٥٨٠٢٥٨٩٦٥ ،

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